A short and plaine

TRACTATE

OF THE

LORDS SVPPER:

Grounded upon 1 *Cor.* 11. 23. *&c.*

By VVILLIAM MORE,
Minister of Gods Word.

LONDON,
Printed by *T. H.* for *Charles Green*,
and are to be sold at his shop in
Ivy Lane, 1645.

To the Right Honourable, the Lady FRANCIS HOBERT, Wife of the Honourable Sir JOHN HOBERT Knight and Baronet.

MADAM:

THe many obligements in which I acknowledge my ſelfe tyed unto your honours honourable husband (who hath been Gods gracious inſtrument in preſerving me from the unjuſt oppreſsion of the perverſe; though I be not repaired in my ſufferings) have made me humbly to preſent

unto your Honour (as a true token of a gratefull minde) this little Tractate; ſhort, as might be, ſhunning obſcurity; and plaine according to my beſt poſſibility. Though Momus *carp, I care not: The Word of God is not bound. Receive, honourable Lady, this mite from him who daily doth plead at the Throne of Grace for your honours honourable husband, for your honourable Ladiſhip; And happy hopefull Children: And who is really,*

Madam,

Your Honours humble
ſervant in the Lord,

WILLIAM MORE.

EMMANUEL.

A short and plaine Tractate of the Lords Supper: grounded on 1 Cor. 11. 23. &c.

Q. *What is a Sacrament of the new Covenant?*

A. A divine Institution; in which by visible signes, all the blessings of the new Covenant are represented, given, sealed and applied (that is, Jesus Christ and all his graces) unto all faithfull receivers, Mat.3.11. Act.19. Mat.26.26. Rom.4.11. Joh.1.12.

Q. *How many Sacraments are in the New Covenant?*

A. Two: Baptisme and the Lords Supper. Our Lord, nor his Apostles ordained no more.

Q. *What is the Lords Supper?*

A. A Sacrament of the faithfull, their ſpirituall nouriſhment, and increaſe of grace through Chriſt, 1 Pet.2.2.

Q. *Doth not the Lords Supper worke faith in thoſe who receive it, though they lack faith?*

A. No: For, as no temporall food can make a dead childe to live; no more can this ſpirituall food any who is ſpiritually dead, Mat.7.6.

Q. *Muſt we communicate often?*

A. Yes: for our ſoules (like our bodies) muſt be often fed; and we muſt labour for it, Joh.6.27.

Q. *We are but once baptiſed; why ſhould we often communicate?*

A. As there is but one beginning of naturall life, and yet, it muſt be often fed: ſo there is but one beginning of ſpirituall life (which is faith, Rom.1.17.) And it likewiſe muſt be often fed, 2 Pet. *ult. ult.*

Q. *Why is both bread and wine given in the Lords Supper.*

*A.*1. As our bodies muſt be fed both with meat and drinke: ſo our ſoules muſt be fed with Chriſts body (which is that true bread that ſtrengthneth our heart) and with his bloud which maketh the heart glad, Pſ.104.15

2. To

2. To demonstrate that Christ is the only full, and perfect food of our soules, Joh. 6. 51.

Q. *May not infants baptized, ignorants, of perverse indisposition, naturall fooles, obstinate, malicious, grossely scandalous sinners, drunken men, be admitted to this S. Supper?*

A. No: because they cannot discerne the Lords body, 1 Cor. 11. 29.

Q. *How many parts are there of the Lords Supper?*

A. Foure: 1. A lawfully admitted Minister.

2. The elements, bread and wine.

3. The words of Institution.

4. And a competent number of communicants.

Q. *Are all those necessary parts of it?*

A. Yes: any of those wanting, there can be no true Sacrament.

2. *May not any of the effectually called administer this Sacrament?*

A. No: for none may administer the Sacraments but Preachers, Mat. *ult.* 19. And none may preach except they be sent of God, Rom. 10. 14. And those who are sent of God must be lawfully admitted, 1 Tim. 4. 14. Heb. 5. 4.

1 Cor. 11. 23.

The Lord Ieſus the ſame night in which he was betrayed, took bread.

Q. *Who did firſt inſtitute this Lords Supper?*

A. The Lord Jeſus himſelfe, Mat. 6. 26. Mark. 14. 22. Luk. 22. 19. 1 Cor. 11. 23.

Q. *What learneſt thou hence?*

A. 1. Seeing my Lord did inſtitute it, I muſt in filiall feare obſerve his commands in preparing my ſelfe to take it, it tending ſo much to his glory, and to my ſalvation, Mal. 1. 6.

2. And ſeeing he is Jeſus my Saviour, Mat. 1. 21. I muſt in love to advance his honour, and mine owne ſalvation, hunger for it, Mat. 5. 6.

Q. *Seeing Chriſt gave it in the night, muſt not we doe ſo likewiſe?*

A. No: unleſſe it be in times of perſecution.

1. Becauſe that Sacrament of the Old Covenant the Paſſeover, behoved to be ended, before this Sacrament of the New Covenant, the Lords Supper was inſtituted; for this

this succeeded to that, Luk. 22. 15. 16.

2. The Paſcall lamb was commanded to be killed in the evening, Exod. 12. 6. and eaten that ſame night, v. 8.

3. This Supper was inſtituted as near before Chriſts death as poſſible could be, to the end that nothing might be altered in it, added to it, nor taken from it, Heb. 9. 17.

4. That this legacy bequeathed by our Lords latter will unto all the faithfull, might be more firmly fixed in our memories.

No ſuch neceſſitie, *viz.* perſecution urge us.

Tooke bread.

Q. *Why did our Lord take bread to reſemble his body?*

A. 1. As our bodies cannot ordinarily live without bread (which ſtrengthneth mans heart, Pſ. 104. 15.) no more can our ſouls live wanting Chriſt, who is the living life, giving bread, that gives eternall life, Joh. 6. 51.

2. Chriſt tooke bread, for its generality: becauſe of all meats, bread is moſt generally knowne, moſt univerſally uſed; and in moſt Countries moſt eaſily acquired.

3. Becauſe of breads likeneſſe: for of all crea-

creatures which are eaten; bread moſt reſembles Chriſts body; And hence He calleth His body the true bread which came downe from heaven, Joh.6.32.35.

4. As bread is needfull for all meats: So is our Lord for us in all matters moſt neceſſary, Joh.15.5. 1 Cor.1.30.

5. As the bread hath endured all kindes of breaking ere it can be food for my body: So Chriſt ſuffered all kindes of death (death in ſinne only excepted) ere he could be food for my ſoule, Heb.2.9.10.

Q. *What doth this teach thee?*

A. I muſt labour for the fulneſſe of faith, that I may get the bread which endureth unto life everlaſting, Joh.6.27.

Q. *What doth that bread ſignifie?*

A. 1. Chriſts body, as his owne words prove, This is my body.

2. As it is but one bread made of many graines: ſo all the elect are members one of another, Epheſ.4.25. are all members of Chriſts myſticall body, Epheſ.5.30. and Chriſt is their head, v.23.

Q. *What learneſt thou hence?*

A. I muſt love Chriſt above all things, Mat.22.37. and my neighbour as my ſelfe, v.39.

1.39. especially the faithfull, Gal.6.10.

Q. *What kinde of bread tooke Christ?*

A. Common table bread, unleavened: for no leavened bread might be eaten at the Passeover, Ex.12.15.

Q. *What was meant by leaven there?*

A. False doctrine, Mat.16.22. Hypocrisie, Luk.12.2. Malice, and wickednesse, 1 Cor.5.8.

Q. *What should that teach thee?*

A. Those all must bee rooted out of my heart, before I adventure to the Lords Table, 1 Cor.5.8. otherwise I shall come unworthily, to mine own damnation, 1 Cor.11.29.

Q. *What forme was that bread of?*

A. S. Scripture is silent of that.

Q. *What learnest thou hence?*

A. The vanity of Papists, Prelats, and Lutherans, who use thin wafers printed with a crucifix.

V. 24

And when he had given thanks, &c.

Q. *What is meant by those words?*

A. Christ would not breake that bread, untill

untill He first thankt his heavenly Father for it, Luk.22.19. and blessed it, Mat.26.26.

Q. *What learnest thou hence?*

A.1. As Christ was both ready and willing to lay downe His life for me, Joh.10.18. and thankt His Father who made Him redemption unto me, 1 Cor.1.30. So should I be ready, willing, and thanke the Lord, if he will count me worthy to suffer shame (which is worse then death) for His sake, Act.5.41.

2. In every thing (especially for giving Christ to save me, Act.4.12.) to give thanks 1 Thes.5.10.

He brake it.

Q. *What is meant by breaking of that bread?*

A. Its breaking was partly necessary, that one bread might be divided amongst many; & partly mysterious, to signifie that Christ was broken for all the elect, Esay 53.4.5. Ioh.19. the whole Chapter.

Q. *Did Christ suffer in his soule?*

A. Yes: as is evident, Mat.27.46. Luk.22. 44.

Q. *Did Christ suffer in his Godhead?*

A. As Christ is God, He is Allsufficient,

Gen.

Gen.17.1. His Godhead therefore could not ſuffer.

Q. *Seeing that Chriſt was made like unto us in all things, ſin excepted, Heb.2.17. compared with Heb.4.15. How could He ſatisfie Gods infinitly wronged juſtice, if His Godhead did not ſuffer?*

A. The excellency of the party who ſuffered (even Ieſus Chriſt, God-man in one perſon, the great Mediator betwixt God and the elect) being infinite, gave infinite ſatisfaction to his Fathers infinite juſtice.

For, although His Godhead neither did, nor could ſuffer. Yet Jeſus was crucified, Act. 1.36. The Prince of life was killed, Act.3.15. Chriſt dyed for us, Rom.14 9. The Lord of glory was crucified, 1 Cor.2.8. The Father ſpared not His owne Son, but delivered Him up for us all, Rom.8.32. And the Son of God gave himſelfe for us, Gal.2.20.

Such an infinite perſon therefore ſuffering, Gods infinite juſtice is ſatisfied to the full, as the father Himſelfe acknowledgeth, Matth. 17.5.

Q. *What doth this teach thee?*

A. 1. If I receive this Supper faithfully, I get the great Mediator, who was broken for

for me; and so I cannot be damned, Rom. 8.1. Ioh. 6.54. Yea, I am made one of the sons of God, Ioh. 1.12.

2. Seeing that Christ was broken for my sins, I must break off my sins by repentance before I dare communicate, because God is of purer eyes then to behold evill, and cannot looke on iniquity, Hab. 1.13.

And said, Take.

Q. *To whom said Christ this?*

A. Unto all who were present, even to His twelve Apostles; for none other might be present at the Passeover with him, Exod. 12.3.

Q. *No woman was there; must they now be excluded?*

A. God forbid: women are elected, 2 Ioh. v. 1. *alt.*

Q. *Did Judas communicate at the Supper?*

A. He ate of the Paschall lamb, which was the type of Christ, and was Christ in signification. The difference is in this, under the Law they received Christ to come: under the Gospell we receive Christ come already.

Q. *How did they take it?*

A. With

A. With their hands; otherwise it could not have been a perfect communion: which, in this Supper, was first between Christ the head, and the faithfull, His members: And secondly, between the faithfull communicants amongst themselves.

Q. *What table gesture did they use at this supper?*

A. Christ, and they all did sit, Mat.26. 20. Mark. 14.18. Luk.22.14. Ioh.13.4.12.

Q. *Some say they leaned, and sat not?*

A. If so, one hand had been useless. And if so, yet it was the table gesture of that Countrey.

Q. *May not we kneel now when we communicate?*

A. No: otherwise we violate the Institution, and break Christs command, Doe this, &c.

Q. *What hurt can we have by kneeling?*

A. 1. This Supper is a banquet of love: our Lord calls the faithfull His friends, not servants, Ioh.15.15. servants invited kneele not at their Masters tables, much lesse friends.

2. Kneelers in receiving defraud themselves of their grace here, and of their glory hereafter; which are promised in the word, sitting, Mat.8.11. & 19.28. Luke 13.29. & 22.

22. 30. Ephes. 2. 6. Rev. 3. 21.

Q. *The more humbly we receive, is it not so much the better for us?*

A. 1. Will-worship in our worshipping of God, is alwayes rejected of God, Esay 1. 12. Col. 2. *ult.*

2. Kneelers in the act of receiving, violate the Institution: for Christ and his Apostles did sit as is manifest, Mat. 26. 20. Mark. 14. 18. Luk. 22. 14. Ioh. 13. 4. 12.

3. Kneelers transgresse Christs command, He commands us thus, Doe this in remembrance of me. Now this command must bee extended unto every particular of the Institution, otherwise we have no rule whereby we can convince Heretiques, Papists, Prelats, Lutherans, in matters concerning this Sacrament.

Q. *What doth all this teach thee?*

A. 1. The foolishnesse of Priests in the Romish and Lutheran Churches, who put the bread into the receivers mouthes, by which their mutuall communion is frustrated.

2. I see, and sorrow at the blindnesse of those will-worshipping kneelers, Rev. *ult.* 18.

Take

Take.

Q. *What are we to take here?*

A. Heavens excellencie, the earths only good, even the Lord Jeſus Chriſt himſelfe, and all his heavenly graces, which are all here, not only freely offered, but alſo fully given to all worthy receivers: for as truly and really as I get that bread and that wine to be one fleſh with me; ſo likewiſe as really and as truly I get Chriſts body by faith (as his owne words prove, This is my body) to bee one ſpirit with mee, 1 Cor.6 17.

Q. *But Chriſts humane body is in heaven; How then can I get him?*

A. By faith: for Chriſt dwelleth in our hearts by faith Epheſ.3.17.

Q. *But my bodily eyes ſee nothing in that Supper but bread and wine only: How then can I get Chriſt?*

A. Thou ſeeſt theſe, thou heareſt Chriſts words affirming of that bread, This is my body; and of that wine, This is my bloud; which of thoſe two beleeveſt thou, Chriſt or thy ſenſes? beleeve on the Lord Ieſus Chriſt, and thou getſt him, Ioh. 6.47.

compared with v. 54.

Q. *Can I be infallibly sure, that if I have saving faith to beleeve Christs words (This is my body, This is my bloud) that I shall get Christ himselfe in this Supper?*

A. Thou may, and must be infallibly sure of it; for Jesus is the truth, Joh. 14.6. He cannot lie, Tit. 1.2. He cannot deny himselfe, 2 Tim. 2.13. Heaven and earth shall passe away, but His words shall not passe away, Mat. 24.35. Mark. 13.31. Luk. 21.33.

Q. *But I finde in my selfe a body of death, of corruption, of doubtings, how then dare I either take that bread, or think that I can get Christ?*

A. Christ resolveth thee, Mark 9.23. If thou canst beleeve, all things are possible to him that beleeveth.

Q. *What doth that teach thee?*

A. Three things: 1. I must have saving faith that I may get Christ, seeing He is freely offered.

2. I must take that bread and that wine; otherwise I both refuse the means by which Christ is truly given in this Sacrament unto the faithfull: and also I refuse Christ who now offereth Himselfe unto me.

3. And if I now take not Christ, He will take

take vengeance of me in flaming fire, for not observing this part of the Gospell (yea which is its greatest part of it) 2 Thes.1.7.8.

Eate.

Q. *What doth this import?*

A. 1. By faithfull receiving of that bread, I get the true life giving bread, Christ, Joh. 6.47. compared with v.50.

2. That Christs flesh is meat indeed to all faithfull hungring souls, Joh.6.55. And whosoever eateth of it shall live for ever, v.58.

3. As with my bodily mouth I must eat that bread (which is the signe) that my body may live: so with my soules mouth, faith, I must eat the thing signified (which is Christ) that my soule may live for ever, Joh.6.51.

4. As my body cannot live ordinarily wanting bread which strengthneth our heart, Ps.104.15. So, nor my soule, wanting Christ, who is the true bread that came downe from heaven, and giveth life unto the world, Joh.6.33.

5. As bread is not food to my body, unlesse I eat it: So, nor Christ is food to my soul, unlesse I eat him by faith: for, no promise profiteth unlesse it be received by faith, Heb.4.2.

6. The fearfull condition of ſuch who refuſe it, Prov.1.24. &c. much more who deſpiſe it, Heb.10.28.29.

7. The godleſſeneſſe of Papiſts, and Lutherans, who eat not their thin wafer, but keep it whole in their mouth.

Q. *Did Judas eat that ſacrament all bread?*

A. Weigh well Luk.22.19. *ad* 24. and its probable that he did eat it.

Q. *Did not our Saviour call Judas a Divell? Joh.6.70.*

A. Yes: yet, he ate only the bread of the Lord; but not the bread the Lord.

Q. *What learneſt thou hence?*

A. I may not abſtaine from this S.Supper, though all communicants be not alike holy; for, their unholineſſe can not hurt me, if I be not acceſſary unto it, Deut.24.16. Ier.31.30. Ezek.18.20. Gal.6.5.

This is my body.

Q. *Doe not thoſe words prove clearly, either tranſubſtantiation (as Papiſts affirme, that is, that that bread is changed into the body of Chriſt) or conſubſtantiation (that Chriſts body is in, with, under that bread) as Lutherans ſay?*

A. There

A. There is no neceſſity that Chriſt ſhould be bodily preſent in this Sacrament: neither in reſpect of this Sacrament it ſelfe: nor yet of theſe words of Chriſt, This is my body, which is thus proved:

1. Chriſts bodily preſence is not neceſſary, in reſpect of this Sacrament it ſelfe; for if we be truly faithfull, we may, and doe attaine unto this Sacraments foure ends, although Chriſts humane body be in heaven.

2. This Sacraments firſt end is to remember Chriſt, as his owne words doe witneſſe, (Doe this in remembrance of me:) now, this Sacrament it ſelfe puts all faithfull receivers in remembrance of Chriſt: and His very words (Do this in remembrance of me) doe evidently ſhew Chriſts bodily abſence: for we remember abſent, not preſent friends.

3. Its ſecond end is to ſhew Chriſts death till He come: This we can do, though His body be abſent. And (Till He come) demonſtrates His bodily abſence.

4. Its third end is to unite us unto Chriſt: This union is partly reall, and partly relative: our reall union with Chriſt is by faith; for Chriſt dwelleth in our hearts by faith, Epheſ. 3.17. And Chriſt lives in us, and we live in

Him by faith, Gal.2.20. And this is called our putting on the Lord Iesus Christ, Rom. 13. *ult.* to be our wedding garment, Mat.22. 11. Our relative union with Christ is like that union between a man and his wife; for we are espoused to Christ, 2 Cor.11.2. and married to Him, Ier.3.14. Hos.2.19.20. A wife is flesh of her husbands flesh, and bone of his bone, Gen.2.23. although they were ten thousand miles asunder.

5. This Sacraments most principall end, is to seal the Covenant of Grace, for encrease of, and strengthning our faith, Rom.4.11.

But by Papists Transubstantiation, and Lutherans Consubstantiation, our faith would be much weakned: for, which of these two are easiest to be beleeved, that we get Christ by faith, which all S.Scriptures affirme(Ioh. 1 12.& 3.16.18.&6.29.40.47.& 11.25.26.) Or that a bit of bread, and a cup of wine are transubstantiated into the body and bloud of Christ; or consubstantiated with His body and bloud, which both want all warrant in S. Scripture; yea, which flatly contradicteth S.Scripture, Act.3.21.Heb.8.4.

In respect then of this Sacrament, Christs bodily presence is not necessary.

Neither

Neither is Christs bodily presence necessary in this Sacrament, in respect of Christs words, This is my body: 1. Because it is frequent in al Sacraments both of the Old and New Testament, to call the signe by the name of the thing signified.

As Circumcision is called Gods Covenant, Gen. 17. 10. yet v. 11. it is but the signe of the Covenant.

The Lamb is called the Lords Passeover, Ex. 12. 11. yet it was only the sacrifice of the Lords Passeover, v. 27. and a signe, Ex. 13. 9.

Baptisme is called the washing of regeration, Tit. 3. 5. Yet it is but the signe of it; for Christs bloud only, can wash us from our sins, 1 Ioh. 1. 7. Baptisme is also said to save us, 1 Pet. 3. 21. Yet it is but a signe of Christs bloud which saveth us, Act. 4. 12.

So, in this Sacrament, our Lord calleth that bread, His body, and that cup, His bloud: Yet, they are but the signes of His body and bloud.

There is then no necessity of Christs bodily presence in this Sacrament, in respect of Christs words, This is my body.

2. A second reason against Transubstantiation, & Consubstantiation, is this, This change

is impoſſible; for it is againſt Chriſts glory; for he never appeared on earth, but in glory, Exod.19.16.18. 1 King.19.11.12.Mat.17.2.

Object. *Chriſt came in the forme of a ſervant? Philip.2.17.*

A. It is true: yet the Apoſtles beheld His glory, the glory as of the only begotten of the Father, full of grace & truth, Joh.1.14.

3. This change would derogate from Gods honour: for, although Chriſts power can make ſuch a change; yet, Chriſt did never ſhew his power, but for advancing of Gods glory and honour: what honour can it bring unto the Lord, to change a bit of bread into Chriſts body? Chriſt can doe all things but theſe, which diſhonour God: Chriſt cannot lie, Tit.1.2. nor deny himſelfe, 2 Tim.2.13.

4. This change were againſt Gods wiſdome; for the Lord neither did, nor doth any thing but for ſome good end: but in this change there can be no good end; ſeeing all the faithfull (wanting this change) can, and doe get Chriſt by faith, as hath been proved before, Ioh.1.12.& 3.16. &c.

5. This change were againſt all our ſenſes: we heare Chriſt calling it bread, Mat.26.26. Mark.

Mar.14.22.Luk.22.19.TheH.Ghoſt calleth it bread, 1 Cor.10.16.17. & 1Cor.11.23.Now in objects of ſenſe, our ſenſes are competent judges, according to Chriſts own argument, Luk.*ult.*39. we ſee, we touch, we taſte, we ſmell bread.

6. This change were againſt not only S. Scripture, Ioh.16 7.28. & 17.11. Act.3.21. Heb.8.4. But alſo, this change were againſt naturall, yea heavenly reaſon, that Chriſts humane body ſhould be at one and the ſelfe ſametime in heaven, and on earth alſo; it would contradict, Mat.*ult.*6. Mark.*ult.*6.and Luk.*ult.*6.

Ob. *D. Luther affirmeth, that there is no contradiction in this affirmation: Chriſts humane body is at one and the ſame time not on earth: as* Joh.17.11. *Chriſt ſaith, I am no more in the world: then it is underſtood of a ſightly, moveable, and comprehenſible manner of being. But when it is ſaid, that Chriſts humane body is in the world (as in the bread and wine:) Then it is underſtood of the unſightly, immoveable, and incomprehenſible manner of beeing.*

A. The H. Ghoſt taught no ſuch divinity in S.Scripture, That Chriſts humane body hath a manner of being belonging unto it, of invi-

ſibility,

sibility, immoveability, and incomprehensibility: Besides its visible, moveable, and comprehensible manner of being: Surely, Christ even after His resurrection, demonstrates the realty of His humane body, by its visibility, and palpability, Luk *ult.* 39.

7. This change would altogether overthrow the very beeing of this Sacrament; for in every Sacrament there must be both a signe, and the thing signified, that the elect may receive both.

8. If such a change be, it must either bee naturall, or miraculous: by nature it cannot be, that a little bread should be made Christs body: nor is it done by a miracle; for all miracles were visible: but this we see not; yea, all our senses witnesse the contrary.

9. What Christ once rejected, as unnecessary unto salvation, He will not afterward admit of it as necessary unto salvation (for he cannot lie, Tit. 1. 2. nor deny himselfe, 2 Tim. 2. 13.) but Christ hath rejected the carnall eating of his flesh (which Transubstantiation and Consubstantiation do maintain) as unnecessary to salvation, Joh. 6 63. He will not then admit it now as necessary.

Ob. *Christ affirmeth, that unlesse we eat His flesh,*

flesh, and drinke His bloud, we have no life (i.e. everlasting) in us, Joh.6.53.

A. 1. To beleeve in Christ, and to eat his flesh, and drinke his bloud, are one, and the same, Joh.6.29.35.40.47. compared with v.51.53,54,55.

2. These words litterally taken, would contradict Christs affirmation unto Mary Magdalen (who never tasted this Supper) Luk.7.48. and his assurance given to the theefe on the crosse, Luk.23.43. who never tasted this Sacrament.

Q. *What learnest thou hence?*

A. That that Sacramentall bread, and wine, are not changed in their nature, (even after the Consecration,) but in their use and end only.

Which is broken for you.

Q. *Why was Christs body broken for the elect?*

A. For two maine causes:

1. That although Christ be the fountaine of life, Ps.36.9. Ioh.6.58. as in Himself, Ioh. 10.18. So, also unto us, Act.17.25.28. Col. 3.4.

And although His flesh be meat indeed, and His

His bloud drink indeed, Ioh.6.55.

Yet, unleſſe His body had been broken for the elect, He had neither been our life, nor our ſoules food: not our life, untill by death he had deſtroyed him who had the power of death, that is the divell, Heb.2.14.

Nor could Chriſt be our ſoules food untill His body was broken, Heb.9.13,14,15,16.

2. Unleſſe Chriſts body had been broken, He could not have procured remiſſion of ſin unto the elect; for, without ſhedding of bloud, there is no remiſſion of ſin, Heb.9.22.

Nor could he have anſwered Gods truth, Gen.2.17. becauſe that nature that ſinned, behoved to dye.

But now His body being broken, He is a fountaine opened for ſin, and for uncleanneſſe, Zach.13.1.

Q. *What doth this teach thee?*

*A.*1. To know the love of Chriſt, which paſſeth all knowledge, Eph.3.19. that I may love him above all things, counting my life and all things but dung in compariſon of Chriſt, Philip.3.8.

2. To bewaile my ſins, confeſſe them, and forſake them, Prov.28.13. becauſe they occaſioned the breaking of Chriſts body, Eſa.53.5.

and

and crucifie him afresh, Heb.6.6.

3. Papists and Lutherans sinfull folly, who keep their sacramentall bread whole, unbroken in their mouth.

Ob. *But they offer an unbloudy sacrifice, as they say?*

A. They are meer deluders of their owne soules; for without shedding of bloud, there is no remission of sins, Heb.9.22.

4. Seeing the Father spared not his own Son, but gave him freely for us all, Rom.8.32. And that Christ spared not himselfe, but laid downe His life willingly for all the elect, Ioh.10.18. If I can get Christ in this Sacrament by faith, I get all whatsoever is good for me, Rom.8 32.

Doe this in remembrance of me.

Q. *What doth the Holy Ghost aime at in those words?*

*A.*1. This is the first end of this Sacrament; in which I am commanded to remember continually all that Christ hath done, and suffered for me: which all, is summarily signified in this Supper of the Lord.

2. That whatsoever was at first done, and said

said in this Sacrament by our Lord and his Apostles, must be imitated (in discretion) ever afterwards.

Q. *What doth this teach thee?*

A. 1. Never to forget my Lords love, lest I be turned into hell, Ps. 9. 17.

2. In receiving this Sacrament, to imitate the institution according to my calling, be I Minister or hearer.

3. The terrible condition of such who refuse or contemne this Sacrament: for they refuse the means of their salvation, and remember not Christ.

V. 25.

This cup is the New Testament in my bloud.

Q. *Why did Christ take wine to represent His bloud in this Sacrament?*

A. 1. Because wine resembles Christs bloud, both in colour (being red) and in name for its called the bloud of the grape, Gen. 49. 11.

2. As it is not wine untill it be pressed out of the grape: So, nor Christs blond did sa

as actually, untill it was shed out of His body, Mat.26.28. Heb.9.14.

3. As wine is to be given to the sorrowfull and heavy hearted for comforting them, Prov.31.6. So Christs bloud is the only salve which can comfort a sin-sick soule, which is sensible of its sin and misery, Act.2.38,39. 1 Joh.1 7.

4. As wine maketh mans heart glad, Ps. 104.15. So doth Christs bloud glad our souls, when by faith we are sure that it was shed for us, 1 Pet.1.18,19.

Q. *What doth the Holy Ghost shew in these words (This cup is the New Testament in my bloud?)*

A 1. As the Gospel consists of two main parts:

1. Of all that Christ did, and suffered for all the elect.

2. That Christ was chosen of the Father to be redeemer of all the elect, Ps.89.19.

That the Father did preordain Him, 1 Pet. 1.20.

Sent Him, Joh.3.17.

Sealed Him. Joh.6.27.

Sanctified Him, Joh.10.36.

And that Christ was freely given of the Father, Joh.3.16. And was made of the Father

unto

unto all the truly faithfull, our wisdome, righteousnesse, sanctification and redemption, 1 Cor.1.30. Es.9.6. And that Christ gave Himselfe freely for all the elect, Eph.5.2.

So, this Sacrament representeth both these unto us.

2. That this Sacrament is the seale of the Gospel, Rom.4.11. shewing all that to the eye (for it is a visible word) which the Gospel presents to the eare: Even that Christ is freely given of the Father; and fully gives Himselfe in this Sacrament unto all who will take Him by faith, as His own words prove, Take, eat, this is my body: Drinke, this is my bloud.

Q. *How can I take Christ?*

A. Taking of Christ is an act of the will, which act by faith takes Christ to be my Prophet to teach me, Ioh.15.15.

To be my Priest, whose sacrifice of Himselfe can only save me, Heb.7.24,25.

And to be my King to apply salvation unto me, Act.4.12. And whose only lawes concerning his worship, and my salvation, I must solemnly sweare to observe, Ps.119.106.

2. As I must take Christ by faith (which wanting, Gods best Ordinances profit not, Heb.

Heb.4.2.) So I must take Him, to love Him above all things, Philip. 3.8. for nothing can please the Lord which is not done in love, 1 Cor.3. *passim.*

3. In taking Christ I must resolve, and constantly endeavour to my best possibility, to serve Him all the dayes of my life, Luk.1.74, 75.

Q. *What learnest thou hence?*

A 1. Seeing Christ who is the full food of my soul) is given of the Father, & freely gives himselfe in this Supper, I must purge away all my native corruptions, Es.1 16,17. and hunger for it, Mat.5.6. before I receive it.

2. I admire the hellish obstinacie of Papists, and Lutherans, who confesse these words (This cup, &c.) to be a figurative speech, (The cup for the wine) and yet will not allow so much, when the Lord calleth the bread His body.

3. Papists perverseneſſe, who give not the wine unto the inferior sort of their receivers.

Do this in remembrance of me.

Q. *What is here to be markt?*

A. Two things: 1. Why is remembrance

again commanded. And ſecondly, what is it that we muſt remember?

Q. *Why is remembrance again urged?*

A. Becauſe of our natures totall corruption, Gen.5.6. Rom.7.24. forgetting what we ſhould remember; and remembring what we ſhould forget.

Q. *How is that proved?*

A. We are commanded to remember:

1. The ſeventh day to keep it all holy, Ex. 20.8.

2. To remember and not forget how we provoke the Lord to wrath, Deut.9.7.

3. To remember now our Creator in the dayes of our youth, Eccleſ.12.1.

4. To remember Lots wife, for looking backe to ſin, Luk.17.32.

5. And in this Sacrament to remember Chriſt, which all wee too often forget.

Againe, we too much remember injuries, which we are commanded to forget, Mat.6. 15.

So, our memories are like ſtrainers, which keep the dregs, and ſuffer the beſt to paſſe thorow.

Q. *Are not all thoſe from our memories weakneſſe?*

A. No:

A. No: but from our natures perverſeneſſe; for the world, ſin, treſpaſſes, and vanities are too much remembred, even of the faithfull, Rom.7.15.

Q. *What are we here to remember concerning Chriſt?*

A. 1. We muſt remember what Chriſt hath done and ſuffered for us: And that His blood (which is my ſoulss ſpirituall drinke, and which only can cleanſe me from all ſin, 1 Joh.1.7.) is fully and freely given here unto all faithfull receivers.

2. We muſt remember this Sacraments four ends.

3. That Chriſts bloud was ſhed for mee, Mat.26.28.

4. And to imitate the Inſtitution.

Q. *What learneſt thou here?*

A. 1. To bewaile my natures perverſity, and my memories frailty.

2. To frequent this Sacrament often, that I may ſtill remember what my Lord hath undergone for me.

V. 26.

Yee doe ſhew the Lords death till hee come.

Q. *What is here propounded?*

A. Another end of this Sacrament: Chriſts death.

Q. *What was Chriſts death?*

A. It was the laſt act of His voluntary humiliation: in which He ſuffered the moſt extreame, moſt horrible paines which were due unto all the elect by reaſon of their ſins.

Q. *Why is his death which is a paſſion) called an act?*

A. Becauſe Chriſt did diſpoſe himſelfe willingly to undergoe it, Joh.10.11.18.

Q. *Why is Chriſts death called voluntary?*

A. None could enforce Him unto it, for He is omnipotent, Eſa.9 6. Rev.1.8 & 19.16. His death was of power, Col.2.15. not of infirmity: for obſervance of His Fathers will, Mat.26.39.42. for His love to the elect, Ioh. 10.15. for ſatisfying His Fathers juſtice by victory, 1 Cor.15.54. and not ſuccumbing by miſery, Act.2.24.

Q. *Dia*

Q. *Did our Saviour indeed suffer such extreams torments?*

A. Yes: for his sufferings did equall all those eternall torments which the whole elect should have suffered, Esa.53. Psal.22. Ioh.19.

Q. *Christs sufferings being so short, how is that possible?*

A.1. The eternity of paine, the totall absence of Gods favour, and such other circumstances accompanying the eternall torments of reprobates, are not of the essence, but are adjuncts of paine: And therefore Christ did not undergoe them.

2. Our Lord had sufficiency both of power and dignity to overcome death, and all its circumstances, Act.2.24. 1 Cor.15.54.57.

3. These limitations duly considered, Christs death was the very same; both in its kinde, for it was accursed, Gal.3.13. and in its measure; for he bare all the elects sinnes, Esa. 53.3,4,5 6. And His death did represent the very death of the damned fully, Mat.27.46. Luk.22.44.

Q. *What doth this teach thee?*

A.1. Seeing that the Father spared not the Sonne of His love (who did no sin, nei-

 ther

ther was guil found in His mouth, 1 Pet. 2. 22.) He will not spare me if I continue in any one knowne sin with delight, Iam. 2. 10. compared with Deut. 27. 26.

2. That the Lord is of purer eyes then to behold evill, and cannot looke on iniquity, Habbac 1. 13.

3. I must communicate often, that I may shew alwayes the Lords death, and that sinne live not in me, Rom. 6. 3. compared with v. 6.

4. If in this Sacrament I get Christ by faith, then his bloud cleanseth mee from all sin, 1 Ioh. 1. 7.

V. 27.

Wherefore whosoever shall eat this bread, and drinke this cup of the Lord unworthily; shall be guilty of the body and bloud of the Lord.

Q. *What is most remarkable in this verse?*

A. Three things especially.

1. What that sinne is, which maketh unworthy receivers guilty of Christs body and bloud.

2. How

2. How that unworthineſſe maketh them guilty.

3. And the ground or cauſe of that guiltineſſe.

Q. *What ſinne is that which maketh them guilty?*

A. 1. It is ſome ſpeciall, either contempt, or light eſteem offered or done to the perſon, offices, ordinances, actions, ſufferings of our Saviour, or too ſome one of them.

2. Or to ſin againſt that greateſt worke of our redemption; and ſo to partake with the murderers of Chriſt.

Q. *How is that proved?*

A. To be guilty of bloud, is in ſome ſenſe or other to be a murderer: to be guilty therefore of Chriſts bloud, is to be a murderer of Chriſt.

Q. *How can I be a murderer of Chriſt, he being in heaven, and I on earth?*

A. By continuing in known ſins with delight thou crucifieſt the Son of God afreſh, and putteſt him to open ſhame, Heb. 6. 6. & 10. 29.

Ob. *Thoſe two Scriptures ſtrike at ſuch who fall from faith, to infidelity.*

A. It is true: and yet, when faith purifi-

eth not thy heart, it is no saving faith, Act. 15.9. And when faith produceth not good works, it is a dead faith, Iam.2. *ult.*

If then thou continuest in known sins with delight, thou art a murderer of Christ, and thy doome is denounced, Mat.7.22,23. Luk. 13.26.27.

Q. *What learnest thou hence?*

A.1. Seeing Abels bloud was so heavy on Cain who murdered him, Gen.4.19. O how intolerable will Christs bloud be upon the soules of such, who murder Christ by their sins delighted in, and unrepented! Rev.6.15, 16,17.

2. I may not continue even in the least knowne sin, lest I fall from faiths practice, and so from faiths profession: Seeing that sin is the transgression of the Law, 1 Joh.3.4. and that bringeth the curse, Gal.3.10.

Q. *How doth that contempt or light esteem, make receivers guilty?*

A. By eating this bread, and drinking this cup of the Lord unworthily.

Q. *How doe receivers eat and drinke unworthily?*

A. In generall, it is to communicate wanting our wedding garment, Christ, Mat.22.

11.

11. for we must be cloathed with Christ, Rom. 13. *ult.* otherwaies we may not come to this marriage, Mat. 22. 2. compared with v. 13.

Q. *How can I put on Christ?*

A. Doe as Jacob did, bring the two kids, Gen. 27. 9. That is, have faith (by which Christ lives in us, and we live in Him, Eph. 3. 17. Gal. 2. 20.) and observance which demonstrates our faith to be found, Jam. 2. 18.

Q. *What are the more speciall means which render unworthy receivers to be guilty?*

A. Ignorance; in not knowing the Vertue, Worth, Use, and Ends of this Sacrament.

Q. *Wherein consists its Vertue?*

A. If thou communicate (having on thy wedding garment) all thy feares (occasioned by sense of thy sin) will be quite removed.

1. If thou complaineſt thus; Alas! how shall I get Christ to be my wedding garment?

Christ answereth: Take, eat, this is my body; This is my bloud, drinke it by faith, and live for ever, Joh. 6. 47. compared with v. 51.

2. My sinnes multiply daily.

A. The Lords mercies are new every morning,

morning, Lam.3.23. God is the father of mercies, 2 Cor.1.3. Rich in mercy, Eph.2.4.

3. I am dead in treſpaſſes and ſins.

A. Beleeve, and thou ſhalt live, Joh.11.25.

But I cannot get repentance for my ſins.

A. Repentance that is ſound, is Gods work, 2 Tim.2.25. Seek, knock, and aske for it, and God will worke it, Mat.7.7 8. Jam.1.5. Mat.9.13.

2. This Sacrament being rightly received, will reſolve all thy doubts.

1. Will the Lord ſave ſuch a loſt ſinner as I am?

A. Chriſt came to ſeek, and to ſave that that is loſt, Luk 19.10. 1 Tim.1.15. Pſ.50.15. Mat.11.28. Ioh.6.37.

3. It will cure all thy diſeaſes, Pſ.103.3. and ſalves all thy ſin-ſores, Eſay 53.5.

4. In this Supper thou getſt Chriſt himſelf, who is all, and in all, Col.3.11.

Q. *Wherein ſtands the worth of this Sacrament?*

A. By worthy receiving, we get Chriſt, as his owne words doe witneſſe: And in getting Chriſt, we get the Father, and the Holy Ghoſt: for theſe three are one, 1 Iob.5.7

Q. *Wherein*

Q. *Wherein consists the use of this Sacrament?*

A. That bread, and that wine, are taken from their common use (which is to strengthen, and glad mans heart, Psl.104.15.) To signifie, seal, and really to give unto all faithfull receivers Christs body and bloud to bee meat indeed, and drinke indeed to their soules, Ioh.6.55. And so Christ dwelleth in us, and we in him, v.56.

Q. *What hurt will it bring, though we bee ignorant of this Sacraments foure ends?*

A. Great every way, both to the Pastor and people, 2 Thess.1.7,8,9. For,

1. Ministers must be diligent to know the state of their flocks, and to looke well to their herds, Prov.27.23.

They must not be blinde, but seeing; nor ignorant, but must know; nor dumbe, but must speak; nor sleeping, but must watch; nor greedy of another mans goods, but contented with the Lords allowance; nor drunken, but sober, Esa.56.10.&c.

Nor daubers with untemperate morter, promising peace where there is no peace, Ezek.13.10. They must warne the wicked to forsake his way, otherwise the bloud of the

morning, Lam.3.23. God is the father of mercies, 2 Cor.1.3. Rich in mercy, Eph.2.4.

3. I am dead in treſpaſſes and ſins.

A. Beleeve, and thou ſhalt live, Joh.11.25.

But I cannot get repentance for my ſins.

A. Repentance that is found, is Gods work, 2 Tim.2.25. Seek, knock, and aske for it, and God will worke it, Mat.7.7 8. Jam.1.5. Mat.9.13.

2. This Sacrament being rightly received, will reſolve all thy doubts.

1. Will the Lord ſave ſuch a loſt ſinner as I am?

A. Chriſt came to ſeek, and to ſave that that is loſt, Luk 19.10. 1 Tim.1.15. Pſ.50.15. Mat.11.28. Ioh.6.37.

3. It will cure all thy diſeaſes, Pſ.103.3. and ſalves all thy ſin-ſores, Eſay 53.5.

4. In this Supper thou getſt Chriſt himſelf, who is all, and in all, Col.3.11.

Q. *Wherein ſtands the worth of this Sacrament?*

A. By worthy receiving, we get Chriſt, as his owne words doe witneſſe: And in getting Chriſt, we get the Father, and the Holy Ghoſt: for theſe three are one, 1 Iob.5.7

Q. *Whe rein*

Q. *Wherein consists the use of this Sacrament?*

A. That bread, and that wine, are taken from their common use (which is to strengthen, and glad mans heart, Pſ.104.15.) To signifie, seal, and really to give unto all faithfull receivers Christs body and bloud to bee meat indeed, and drinke indeed to their soules, Ioh.6.55. And so Christ dwelleth in us, and we in him, v.56.

Q. *What hurt will it bring, though we bee ignorant of this Sacraments foure ends?*

A. Great every way, both to the Pastor and people, 2 Thess.1.7,8,9. For,

1. Ministers must be diligent to know the state of their flocks, and to looke well to their herds, Prov.27.23.

They must not be blinde, but seeing; nor ignorant, but must know; nor dumbe, but must speak; nor sleeping, but must watch; nor greedy of another mans goods, but contented with the Lords allowance; nor drunken, but sober, Esa.56.10.&c.

Nor daubers with untemperate morter, promising peace where there is no peace, Ezek.13.10. They must warne the wicked to forsake his way, otherwise the bloud of the

the wicked will be required at the Ministers hand, Ezek.33.8.

They must feed the flock of God, 1 Pet.5.2. And watch for their soules, for which they must give an account, Heb.ult.17.

2. The people likewise perish for lacke of knowledge, Hos.4.6. when they are not taught to know this Sacraments foure ends.

1. To imitate the institution, in remembrance of Christ.

2. To shew Christs death till he come.

3. That this Sacrament unites true receivers unto Christ.

4. And that it seals the covenant of Grace to all worthy receivers, Rom.4.11.

Q. *What doth those things teach thee?*

A. 1. The fearfull condition of ignorant communicants; for they are murderers of Christ.

2. And the terrible state of those Ministers who take no care to catechise their flock, Mat.15,14.

Q. *We have heard that a light esteem or contempt of Christ: The want of our wedding garment; and ignorance of the vertue, worth, use, and of the ends of this Sacrament, maketh unworthy receivers to be murderers both of themselves, and*

of

of Christ. Now what other sinnes doe worke the same effects?

4.

A. Want of faith, Heb.11.6. when receivers beleeve not fully that Christ giveth himselfe effectually to all faithfull communicants in this Supper: nor that themselves can by faith get Christ in it; and yet dare receive the signes, that bread, and that wine; by which they sinne dangerously, Rom. 14. ult.

5.

Superstition, beleeving Papist, and Lutheran-like, that they eat in this Supper the humane body of Christ, with their bodily mouth: and yet, we can only eat him with our soules mouth, faith: for, to beleeve in Christ, and to eat his flesh, is one, Iob.6.47. compared with v.51.

6.

Sensuality; when cloyed with worldly cares, with the deceitfulnesse of riches, and pleasures of this life, Luk 8.14. They hunger not for Christ. Such shall never be filled, Mat. 5.6.

7.

Carnall security; when receivers neither expect

expect good in worthy receiving; nor evill by unworthy: Such are like Laodicea, Rev.3. 15.16.

8.

Presumption: foolishly beleeving that they shall speed as well as the best, though they lacke preparation, and sanctification, yea, and their wedding garment: let such read and tremble, Mat.22.11,12,13.

9.

Want of true love: which brancheth it selfe in two severall particulars.

1. When men rashly suspect other mens intentions, or actions without sufficient warrant. This is described Esay 65.5. Stand by thy selfe; come not neare unto me, for I am holier then thou. This is prohibited Mat.7.1. Iudge not that ye be not judged. Threatned v.2. with damnation, Luk.3.37.

Such rash judgers are hypocrites, Mat.7.5.

2. Who will not forgive men their trespasses; and so, the Lord will not forgive their trespasses, Mat.6.15. These are implacable unmercifull, Rom.1.31. Such shall have judgement without mercy, Iam.2.13.

10.

Temporising: receiving for fashions sake

Such

Such are hypocrites, 2 Tim. 3.5. Those likewise who come to this Supper more for fear of the Magistrate, then for fear of the Lord. This is hellish feare, even the spirit of bondage, Rom. 8.15.

11.

Inconsideration: when receivers thoughts are estranged from the action; and are intent upon the world, sin, lust, and such like. Such cannot please God, Rom. 8.8.

12.

Prophaneneſſe: scorning the action, in not beleeving Christs truth: This is my body; This is my bloud: or scornfully refusing to receive, though Christ commands, To take, eat, drinke, do this.

13.

Damnable injustice, in adding, altering, or substracting any necessary thing of the institution. All plagues are denounced against such, Rev. 22.18 19.

Whosoever is guilty of all, or of any of these horrible sins, are murderers of Christ.

Q. *What is the ground, or cause that makes unworthy receivers guilty of Christs body and bloud?*

A. 1. They contemne Christs authority, and

and are therefore accurſed, Eſa.45.9.

2. They deſpiſe Chriſt himſelfe, who gives himſelfe freely, and fully to all faithfull receivers.

3. They deſpiſe his merits, Heb.9.14.15.

4. They deſpiſe Chriſts three offices.

His Propheticall office, Luk.10.16.

His Prieſtly office, Heb.10.28,29.

And they deſpiſe his Kingly office; for they will not have Chriſt to raigne over them, Luk.19 14.27.

5. They deſpiſe Chriſts moſt meritorious worke of mans redemption, Rom.5.8,9,10, 11.

6. They contemne Chriſts love, who loved us, and waſhed us from our ſins in his own bloud, Rev.1.5. Heb.10.28,29.

7. And they deſpiſe the whole Covenant of Grace, whereof this is a ſeale, Rom. 4.11.

Q. *Many received who were ignorant of theſe things; and yet they live and proſper: How comes that?*

A. The times of that ignorance God wincked at; but now commands all men every where to repent, Act.17.30.

Q. *What learneſt thou hence?*

A. I:

A. 1. To ſeek, knock, and aske without ceaſing, that I may be cloathed with Chriſt my wedding garment; that I be not one who murders Chriſt.

2. I muſt zealouſly and inceſſantly beg in the name and merits of Chriſt, that the Lord will cleanſe my ſoule, and make it clean from all theſe, and all other ſins, as is covenanted, Ezek. 36. 25.

V. 28.

But let a man examine himſelfe, and ſo let him eat of that bread, and drinke of that cup.

Q. *What is here to be conſidered?*

A. Here are the ordinary means to ſave us from being murderers of Chriſt: And theſe are, our examination of our ſelves.

Q. *What muſt we doe in examining our ſelves right?*

A. 1. Right examination requireth, that we caſt totally out of our thoughts all other cares: for true examination muſt take us wholly up. We muſt (as in prayer) ſhut our

doore, Matth. 6. 5.

2. We must examine our selves in sixe things especially.

1. Of our knowledge, what we are to receive in this Supper.

2. Of our desire of this Sacrament, so knowne.

3. Of our faith, by which only we can obtaine our desire.

4. Of our love toward God, and our neighbour, that we may be sure our faith is sound.

5. Of our repentance, which proveth our love to be pure.

6. And of our observance past, present, and its purpose for the future, which demonstrates our repentance to be perfect.

Quest. 1.

Q. *What must I know is here to be received?*

A. That as truly as I get bread and wine which are my bodies food: So truly I get Christs body and bloud by faith, which are my soules only food, Joh. 6. 47. compared with v. 55.

Quest. 2.

Q. *How shall I know my desires to be reall?*

A. Counts thou all things but dung in com-

comparison of Christ? Philip.3.8. Try if desire, which is thy soules appetite, doth hunger for Christ, Mat.5.6.

Quest.3.

Q. *What shall I examine my selfe concerning my faith?*

*A.*1. That thy faith be not an historicall, temporary, or a faith of miracles. None of those alone, no nor altogether can apprehend Christ truly, Jam.2.19.

2. That it be a justifying faith, which, though it be but one simple grace; yet it is of a two fold consideration: first, as it is our spirituall life, by which Christ lives in us, and we in him, Eph.3.17. Gal.2.20.

2. As faith is a vertue, and our duty towards God: and so, faith is an act flowing from that our spirituall life, by which I beleeve all whatsoever the Lord hath propounded in his S. Scripture, Act.24.14.

Q. *What is faith, as it is our spirituall life?*

A. A resting of our hearts on God, as on the only author of our life and salvation; that is, that in God we are freed from all evill, and are assured of all that is good, Esa.10.20. Ps. 37.5. Act.4.12. Ps.84.11. Thirdly, try thy faith in six things.

1. In its author, who works it.

2. In the means by which it is wrought ordinarily.

3. Concerning its object.

4. In its effects.

5. In its ground.

6. And concerning its end.

Q. *Must I necessarily know all these?*

A. 1. Yes verily: for whatsoever is not of faith, is sin, Rom. 14. ult.

2. Without faith it is impossible to please God, Heb. 11. 6.

3. Gods best ordinances availe not to us, unlesse we receive them by faith, Heb. 4 2.

Q. *Who works faith in us?*

A. Jesus is the author and finisher of our faith, Heb. 12. 2. And the Holy Ghost worketh faith in us, 1 Cor. 12. 9. for the Father through the Son, by the Holy Ghost worketh all works which are wrought on the creature.

Q. *By what means is faith wrought in us?*

A. 1. By hearing of Gods word, which is a religious receiving of Gods revealed will, by whatsoever way we can know it.

2. Most ordinarily by hearing the word preached, Rom. 10. 14. 17.

Q. *Who*

Q. *Who is the adequate object of our faith?*

A. Christ, as he is our redeemer, is the immediate object of our faith: And God (as by his grace we live well, 1 Tim. 4.10.) is its ultimate object: for we live to God through Christ, Rom. 6.11. We have hope through Christ to Godward, 2 Cor. 3.4. And we beleeve in God through Christ, 1 Pet. 1.21.

Q. *Which are those effects of faith, by which I must examine my selfe?*

A. The first act of faith is to beleeve: dost thou beleeve?

1. That there is but one God, Mark. 12.32.

2. That this God who is one in essence, is distinguished into three Persons, the Father, Son, and Holy Ghost, 1 Joh. 5.7.

3. That the Lord Christ is equall with the Father in all things, Philip. 2.6. save only as he is Mediator, Joh. 14.28.

4. That creation is ascribed to the Father, redemption to the Son, and sanctification to the Holy Ghost (as it is in the Creed?) And yet, dost thou beleeve that all the actions of all the three Persons of the Trinity (on, and in the creatures) are common to them all, and proper to every person? Joh. 5.17.19. & 16.13.14.

2. Doſt thou, by faith, role thy ſelfe, and thy waies on Iehovah? Pſ.37.5. Set up thy hearts reſt on holy Iehovah, Eſa.10.20. And giveſt thou thy ſelfe over unto God? 2 Cor.8. 5. Iob.13.15.

3. Does faith purifie the heart from the love of all ſin? Act.15.9.

4. And examine thy ſelfe, if thy faith worketh by love? Gal.5.6.

Q. *What is that ground on which juſtifying faith is built?*

A. All the promiſes, which are of mercy, in S.Scripture: for thoſe only are properly the ſure foundation on which our faith is built: becauſe thoſe only propound Chriſt unto us, Ioh.5.39. Rom.10.4.

Q. *What end doth faith aime at?*

A. Moſt principally at the advancing of Gods glory, 1 Cor.10.31. And ſecondarily, the ſalvation of our ſoules, 1 Pet.1.9.

Queſt.4.

Q. *Wherein muſt I examine my ſelfe concerning love?*

A. If thou loveſt God above all things, Mat.22.37. and thy neighbour as thy ſelfe, v.39.

Q. *How ſhall I know that I love God above all things?* A.1.

A 1. By thy burning desire to be united with God through Christ, Ps.42.1,2,3. which is wrought by faith, Gal.2.20. called the love of union.

2. By that joy unspeakable, and full of glory, which ariseth from that union, 1 Pet. 1.8. This is called the love of well-pleasednesse.

3. By thy zeale to advance Gods glory in all things, Ps.69.9. & 119.139. This is the love of benevolence.

Q. *How can I love God above all things?*

A. When both in affection, and all effects, thou loves the Lord, preferring him above all things in heaven and earth, Mark.12.33.

Q. *How shall I know that I love my neighbour as my selfe?*

A. All things whatsoever ye would that men should doe to you, doe yee even so to them, Mat.7.12.

Quest.5.

Q. *What is true repentance?*

A. A godly sorrow for offending God, with a continued totall change of our will, willing nothing but Gods glory, and our salvation, 2 Cor.7.10.11.

Q. *How shall I know that my repentance is sound?*

A. 1. By sorrowing for sin as it offends the Lord, more then for fear of any punishment, Psal 51.4

2. By confessing and forsaking all sinne, Prov.28.13.

Q. *How can I repent of my unknown sins?*

A. Who repent distinctly of every known sin, doth virtually repent their unknown errours, Ps.19.13.

Q. *Must I repent often of all my sins?*

A. 1. Our by-past sins should never bee forgotten, Deut.9.7. Ps.25.7. & 51.3.

2. Because we sin daily, Prov.24.16. wee must repent daily, Luk.13.3.5. for one sinne unrepented (if it be known) makes us, as if we had never repented of any, Jam.2.10.

3. I must repent greatly, if my sinnes be great; as did David, Job, St. Paul, St. Peter, and Mary Magdalen.

Quest. 6.

Q. *What is observance?*

A. Observance is that by which Gods will is performed in subjection for Gods glory.

Q. *Why is that* (in subjection) *added?*

A. Because observance applyeth my will to fulfill Gods known will willingly, in respect

ſpect of his abſolute authority over me, Rom. 9.21.

Q. *Doth not obedience the ſame?*

A. No: for obſervance conſiſteth as in the externall performance of Gods knowne will: So, or more in the internall intent of a willingly ſubjected will, unto Gods revealed will in all things. 1 Sam. 15.22. 2 Theſſ. 1.8.

But obedience reſpecteth the externall act, which it often performeth, even when the internall intention of the will is wanting: As in Galley-ſlaves, and ſleepy ſervants.

Q. *How ſhall I know that my obſervance is ſound?*

A. 1. By thy eſteem of Gods revealed will, more then of all, or any mans commands, Act. 4 19. This is a ſure ſigne; for the life of obſervance is in our lovingly ſubjecting our will unto Gods revealed will in all things. Reprobates nill they, will they, muſt obey; but they doe not obſerve, Rom. 8.7.

2. By willingly ſubjecting thy will unto Gods knowne will, even when it ſeemeth contrary to reaſon. Ioh. 13.18.

3. By loving theſe parts of S. Scripture moſt, which moſt exactly teach obſervance, Pſ. 119 33. Act. 9.6.

4. By

4. By fearing to offend God, Prov.28.14. and by flying from all occasions of offence, Heb.12.ult.

5. By resolution to persevere in observance, though thou lose life and the world, Act.20.24.

6. By constant use of all means which can incline thy will unto a willing subjection, Iosh.1.8. Ps.1.2. 1 Cor.9.ult. Ioh.5.39.

And so let him eat of that bread, and drinke of that cup.

Q. *What is meant by those words?*

A. Being fitted by examination, as the word, So, imports; we may without danger of bloud-guiltinesse, v.27. and of damnation, v.29. communicate to our everlasting comfort: As those officers said, Ioh.7.46. Never man spake like this man. So I avouch, That never was bread, like this bread: Nor cup like this cup.

Q. *But how shall I be assured that I am fitted for receiving, even after I have examined my self?*

A. The examination of thy selfe must be continued till thou finde thy selfe fitted.

Object

Object. *The H. Ghoſt commands not that continued examination.*

A. 1. The word, So, demonſtrates the contrary: for, So, is not an adverbe of time, but a note of qualification.

2. The H. Ghoſt commands us, To examine our ſelves till we be prepared, So to eat of that bread and drinke of that cup; which certainly denoteth continuation.

3. He hath never examined himſelfe exactly, who continueth not his examination until he find theſe ſix ſpirituall graces (knowledge, deſire, faith, love, repentance, and obſervance) in ſome good meaſure wrought in him; which all, he may obtaine by zealous prayer, according to Chriſts promiſe, Mat. 7. 7, 8. Iam. 1. 5.

4. We muſt examine our ſelves, becauſe hypocrites may delude the moſt exact of all mortall examiners.

5. Our hearts which are deceitfull above all things, deſperately wicked, Ier. 17. 9. can only be examined by God, ℣. 10. and by our ſelves, 1 Cor. 2. 11.

Q. *Seeing that we are commanded to examine our ſelves: why ſhould our Miniſter examine us?*

A. 1.

A. 1. Becauſe we are commanded to do good to our ſelves, may none other do us good?

2. Faithfull Miniſters muſt (of all callings) be moſt conſcientiouſly diligent to know the eſtate of their flocks, and to look well to their herds, Prov. 27. 23.

As the ſalt of the earth, Mat. 5. 13. they muſt ſeaſon their hearers.

As lights of this world, Mat. 5. 14. they muſt ſhew in doctrine the true light; and in converſation practice it, Mat. 5 16.

They muſt open their hearers eyes, convert them from darkneſſe to light, and from the power of Satan unto God, Act. 26. 18.

They muſt firſt feed their flocks with milk, and thereafter with meat, 1 Cor. 3. 2. 1 Pet. 5. 1.

They muſt be ſtewards of the myſteries of God, 1 Cor. 4. 1.

Miniſters muſt watch for their peoples ſoules, and give account for them, Heb. xiii. 17.

All the premiſes prove, that faithfull Miniſters muſt examine their people.

We are commanded to give an anſwer to every man that asketh us a reaſon of the hope that is in us, with meekneſſe, and fear; and

we

we must be ready to doe it, 1 Pet. 3.17.

Who obstinately refuse to be examined by their Minister, run hazard of condemnation: Seeing light is come into the world, and such love darknesse rather then light, Iohn 3. 19.

Such, are doers of evill, haters of the light, and dare not come to the light, lest their deeds should be reproved, Ioh. 3.20.

Such, who will not be examined by their Minister, are despisers both of Christ, and of God, Luk. 10.16.

Q. *What learnest thou hence?*

A. 1. The H. Ghost tyeth this examination, and our receiving together: I must not then separate them, Mark. 10.9.

2. The greater that the danger is in unworthy receiving, we should be the more strict in our examining of our selves, and in our being examined by our Minister.

3. All Christians (occasion being fully offered) must receive, or be despisers of Christ, and of God: all then who would bee Christians must both examin themselves, and be examined by their Minister, lest they despise Christ and God.

4. Who will not examin themselves, and be

be examined by their Minister, they hide their sin, and so shall never prosper, Prov. 28. 13.

5. Who will not examine themselves concerning their sins, and wants, cannot bee helpt by receiving. Judas the traytor, Ioh. 13.17. and Simon Magus, Act. 8.20. are instances.

Quest.

Q. *What must I doe when I come to the table to communicate?*

A. We must come with filiall feare; setting our faith a worke in meditation of foure things:

1. When we see that bread broken, and wine powred out; we must call to mind, That our Saviour was wounded for our transgressions, and broken for our iniquities, Esa. 53.5.

2. As that bread, and that wine are given unto us: So, God the Father gave his Son, Rom. 8.32. And Christ gives himselfe unto us in this Sacrament, 1 Cor. 11.24,25.

3. We must beleeve without doubting, that as that bread eaten, and that wine drunken of us, become one substance with us: So Christ, and all the faithfull receivers are made one, Ioh. 17.21. That Christ is our head,

head, Eph.5.23. That we are members of his body, of his flesh, and of his bones, Eph. 5.30. And that we are every one members one of another, Rom.12.5.

4. As we take that bread, and that wine with our bodily hand: So with my soules hand, faith, we must take Christ, Ioh.6.29. 35.40.47. compared with v.51.54.56.58.

Quest.

Q. *What must I doe after I have received?*

A. 1. Render all possible praise unto God for that his inestimable benefit, Ps.103.2. 1 Thess.5.18.

2. If we have sped well, and gotten Christ, we must be the more thankfull, and become new creatures, 2 Cor.5.17.

But if we finde not our selves to have sped well, we must notwithstanding praise the Lord, and not be weary in well doing; for in due season we shall reap, if we faint not, Gal.6.9.

Quest.

Q. *Is it not a sure signe of unworthy receiving, if we become worse after we have received?*

A. We must distinguish betwixt a reall worsenesse, and Satans delusions.

1. If we become really worse, then assu-

really

redly our unworthy receiving made that holy Ordinance ineffectuall unto us; as unto Judas, and Simon Magus.

2. But though passions stir in us more furiously, and temptations assaile us more desperately after we have received, then they did before; we must not conclude thence, that we received unworthily; but by the plaine contrary.

For if by prayer and practice we continue constantly to resist these sinfull motions; our constancie in that our resisting, proveth that we were worthy receivers: for then wee may be sure, that (because sin (in our worthy receiving) had a deadly wound, and that Satan was dislodged out of his too long kept lodging) sin would the more furiously rage, and Satan more fiercely assault.

Quest.

Q. *I swore both afore, and in the act of receiving new observance, I come far short of performance: was I not then an unworthy receiver?*

A. The true sight and reall sense of our imperfections, with a zealous endeavour to be perfect, is the greatest perfection we can attaine unto in this life: for to know our sins, to confesse, and forsake them, is to finde

mercy,

mercy, Prov.28.13. And to endeavour zealously, is to be accepted of God through Christ, 2 Cor.8.12.

V. 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

Q. *We have heard what unworthy eating, and drinking is: But what is meant by damnation?*

A. 1. Some Interpreters read it thus: They eat and drink judgement to themselves. But because the H. Ghost did affirme, v. 27. that such were guilty of the body and bloud of the Lord, which was proved to be murder; it is more consonant to the scope of the H. Ghost to read it damnation.

2. Damnation is the consummation of spirituall death; or the highest degree of that eternall punishment which the Lord hath adjudged unto reprobates for sinne, Revel. 19. 2, 3.

Damnation is infinite in respect of losse: for reprobates lose God, who is that infinite and only good, Mat. 19. 17.

Damnation is eternall in respect of duration; for it shall never be ended, Mark. 9. 44. 46. 48.

Hence is the highest height of all extreamest torments upon their soules and bodies; having a never dying worme of their accusing conscience within them, eternall torments of devouring fire round about them, ugly divells to be their only companions: And all to continue everlastingly, Luke 16. 23.

Not discerning the Lords body.

Q. *What is that, To discerne the Lords body?*

A. 1. To have the Lords body in highest esteem, duly considering its excellencies, that so with most exact examination, preparation, consideration, and sanctification, wee come and receive at the Lords Table.

2. That that bread, and that wine, even after the words of institution, remaine bread and

and wine in ſubſtance. And although that Chriſts humane body be in heaven, Act. 3.21. Heb. 8.4. Yet in due receiving this ſacramentall bread and wine, all faithfull receivers get in this Sacrament, Chriſts body, and ſpilt bloud, by faith; as his owne words (Take, eat, drinke, This is my body which is broken for you: This is my bloud which was ſhed for many for remiſſion of ſinnes) doe prove.

3. It is by a full knowledge of our damnable condition by ſin; and to know what Chriſt hath done and ſuffered for us, that ſo we may prepare our ſelves to be both ready and willing to doe and ſuffer for his ſake, Philip. 1.29.

Q. *What doth this teach thee?*

A. Foure things:

1. The deadly and damnable condition of eſpecially perverſe ignorants, who neither know, nor will be taught what infinite good there is in worthy receiving; nor what infinite evill is in unworthy receiving: They are murderers of Chriſt, v. 27.

2. Their deſperate eſtate, who either maliciouſly deſpiſe, or careleſſely neglect their examination, preparation, conſideration and

ſanctification; and yet dare adventure to receive: Thoſe eat and drinke damnation to themſelves, v.29.

3. Their dangerous condition, who having time and opportunity to examin themſelves; yet will not communicate: Thoſe are deſpiſers of Chriſt, Luk.10.16.

4. And their bleſſed eſtate, who come well prepared, having on their wedding garment, Chriſt; for they get the ſeale of the Covenant, Rom.4.11. They get increaſe of grace, and of all ſpirituall graces: They get Chriſt, who is our life, Col.3.4. Our light, Rev.21.23. And our all, Col.3.11.

FINIS.

Soli Deo gloria in æternum.

Amen.

Imprimatur. Ia. Cranford,

Aug. 28. 1645.